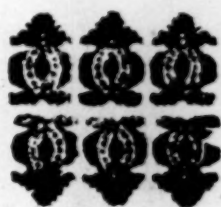


THE
GOLDEN BOOK
OF
St. John Chrysostom,
Concerning the
EDUCATION
OF
CHILDREN.

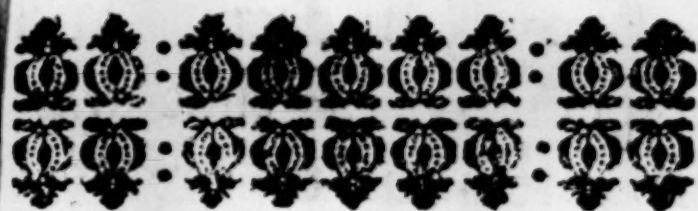
Translated out of the Greek

BY

J. E. Esq;



LONDON, Printed by D.M. for G. Bodel and
T. Collins, at the Middle Temple Gate
in Fleetstreet, 1659.



To my Most
Incomparable Brothers

GEORGE }
& } EVELYN.
RICHARD }

O: { *Wotton* }
 { *Woodcot* } in *Surrey*, Esq^{rs}.

My Dear Brothers,

Amongst the very
many diversions
which I have ex-
perimented to mitigate
and attemper the sor-
rowes which do still
oppresse me, for the loss

A 4 of

The EPISTLE

of my Children, and especially of that *One*, so precious to me. I have found nothing that has afforded me a greater consolation then *this* : That it pleased God to give me opportunities and such a subject to work upon, as I cannot but hope he has in mercy accepted. And truly when I seriously contemplate the felicity of all those which are *Well* out of this miserable world, I find the griefe which wee conceive for their absence
to

DEDICATORY

to be a meer *φιλανθία*, and does nothing at all concerne them whom we mourne for, that have served God, their Generation with honour, and left a memorial without reproach. You have, Brothers, both of you lost Children, but none of them for whom you had reason to be so sensible as my selfe; because they died Infants, and could not so intirely engage your affections, as if they had arrived to yeers of more maturity, and

The E P I S T L E

the Spring had flattered you with the expectation of a fruitful harvest as me it did.

But because we are all obnoxious, and that *Cuius potest accidere, quod cuicumque potest*, be assured, That of all the afflictions w^{ch} can touch the heart in this life, one of the most superlative is the loss of a hopeful child; and till I had the experience of this my self, I have often wondered That *David* should suffer himself to be so far transported for the death of
of

DEDICATORY.

of a Rebel, that had violated all the Relations which ought to be betwixt a Son and a most indulgent Father. I know well that another cause might contribute to the effect, but all who shall read that sad story, cannot but impute as much to his paternal affections as by man could be expressed. These are, *Brothers*, the contingencies (which since we can never be exempted perfectly of) have caused me to seek the remedies which I presume here

The EPISTLE

here to have at last encountered, and which I here likewise affectionately present unto you. Let us make our Children fit for God, and then let us not be displeased whensoever he takes them from us, *Deus nobis illos educandos non mancipio dederat*. There are a multitude of other precepts, that I might recollect out of the consolatory Writings which are at hand, *Plutarch* and *Cicero*, *Seneca* and others. But all their *Topicks* (*S. Hierom* and some few Chri-

DEDICATORY.

Christians only excepted) are most of them derived from *Philosophy*, the pride and courage of another *Institution*, and afford us but uncertain consolations in the wiser estimate of things: So that hereby we may be less troubled in wanting the writings of *Dio- genes*, *Clitomachus*, *Carneades*, *Possidonius* upon the same Subject; there being nothing capable truly to compose the mind of a good man for the absence of his friend or of his Child, like the
con-

The E P I S T L E
contemplation of his
undoubted felicity.

It is that which I there-
fore endeavor here to se-
cure, in offering to you
this *Golden Book of S.*
Chrysostom, which ha-
ving afforded me soe
great a consolation, I
cannot but hope may
be likewise "acceptable
to you, and useful to as
many as have either bin
touched with the like
resentiments, or that
do establish for an in-
fallible *Maxime* that say-
ing of *Plato*, ὡς οἷε ὁρᾶς πρὸς

De Legib.

παιδιδυμένοι, καὶ δὲ ἀγαθοὶ γίνονται

That

DEDICATORY

That those who are well and rightly instructed, do easily become good men. And the thing is verily of so great importance, That some have taken *Educacion* for *Religion* it selfe; *All* for another *Nature*; which he that shal read of the *Laconick* Discipline, will not easily dispute. This is certain, That were this one thing well secured, *Princes* would have good *Subjects*, *Fathers* good *Children*, *Wives* good *Husbands*, *Masters* good *Ser-*

The EPISTLE

Servants, God would be sincerely served, and all things would be well with us. And here I would now end, did not my Affections a little transport me, and the hopes that you will yet indulge it, if whilst I erect to my dear *Child* no other *Monument*, I shew to the world how neerly I concurr'd with the Instructions of this *Golden Book* (before I had seene it) and what may be expected from a timely Education, if
(now that we may both
read

DEDICATORY.

read and have it) we
with diligence pursue
it.

I cannot with S. *Au-*^{*Conf. lib. 9.*}
gustine, say of my son,^{*cap. 7.*}
as he of his, *Annorum e-*
rat ferè quindecim, & in-
genio præveniebat multos
graves, & doctos viros.
But this I can truly af-
firm, He was little a-
bove five years old, and
he did excel many that I
have known of *fifteene.*
Tam brevi spatio tempora
multa compleverat. He was
taught to pray as soon as
he could speak, and he
was taught to read as
soon

The EPISTLE

soon as he could pray. At three years old he read any *Character* or letter whatsoever used in our printed Books, and within a little time after any tolerable Writing hand, and had gotten (by heart) before he was five years of age seven or eight hundred *Latine* and *Greek* words, as I have since calculated out of his *ὀνομαστικόν*, together with their *Genders* and *Declensions*. I entred him then upon the *Verbs*, which in four months time he did per-

DEDICATORY.

fectly conjugate, together with most of the irregulars excepted in our *Grammar*; These he conquered with incredible delight, and intelligence of their use: But it is more strange to consider, that when from them I thought to set him to the *Nouns*, he had in that interim (by himself) learned both the *Declensions* and their *Examples*, their exceptions, *Adjectives*, *Comparisons*, *Pronouns*, without any knowledg or precept of mine, insomuch as I stood

The E P I S T L E

stood amazed at his sedulity and memory. This engaged me to bring him a *Sententiæ Pu-eriles* and a *Cato*, and of late *Comenius*; the short Sentences of which two first, and the more solid ones of the last, he learned to *Construe* and *Perse*, as fast as one could well teach and attend him: for he became not onely dextrous in the ordinary rules by frequent recourse to them (for indeed I never obliged him to get any of them by heart as

a

DEDICATORY.

a task, by that same *car-*
nificina puerorum) upon
occasions, but did at
this age also easily com-
prehend both the mean-
ing and the use of the
Relative the *Ellipsis* and
Defects of Verbs and
Nouns unexpressed. But
to repeat here all that I
could justly affirm con-
cerning his prompti-
tude in this nature, were
altogether prodigious,
so that truly I have been
sometimes even con-
strained to cry out with
the Father, as of another
Adeodatus, *Horrori mihi est*
hoc

* *Quid in*
illo virtu-
tum, quid
ingenii,
quid pietatis
in venerim;
verecor di-
cere ne fi-
dem credu-
litatis ex-
cedam. Hi-
er. ad Mar-
cell. Epi-
taph.

The E P I S T L E

hoc ingenium. For so insatiable were his desires of knowledg, that I well remember upon a time hearing one discourse of *Terence* and *Plautus*, and being told (upon his enquiring concerning those Authors) that the Books were too difficult for him, he wept for very grief, and would hardly be pacified: But thus it is reported of *Thucydides*, when those noble *Muses* were recited in his hearing, at one of the most illustrious Assemblies of *Greece*, from whence

DEDICATORY.

whence was predicted the greatness of his *Genius*. To tell you how exactly he read *French*, how much of it he spake and understood, were to let you onely know, that his Mother did instruct him without any confusion to the rest. Thus he learned a Catechism and many prayers, and read divers things in that Language. More to be admired was the liveliness of his judgement, that being much affected with the *Diagramms*
in

The E P I S T L E

in *Euclid*, he did with
so great facility interpret
to me many of the com-
mon *Postulata*, and *De-
finitions*, which he would
readily repeat in *Latine*
and apply it. And he
was in one hour onely
taught to play, the first
half of a *Thorough Basse*,
to one of our Church
Psalmes upon the *Organ*
Let no man think that
we did hereby crowd
his spirit too full of no-
tions. Those things
which we force upon o-
ther children, were
strangely natural to him
for

DEDICATORY.

for as he very seldome affected their toyes ; to such things were his usual Recreations, as the gravest man might not be ashamed to divert himself withal. These were especially the *Apológus* of *Æsop*; most of which he could so readily recount, with divers other Stories, as you would admire from whence he produced them : But he was never without some Book or other in his hand. Pictures did afford him infinite pleasure, above
a all

The EPISTLE

all a Pen and Ink with which he now began to forme his Letters. Thus he often delighted himself in reciting of Poems and Sentences, some whereof he had in Greek, Fragments of Comedies, diuers Verses out of Herbert, and amongst the Psalmes, his Beloved, and often repeated, *Ecce quam Bonum*: and indeed he had an ear so curiously framed to sounds, that he would never misse infallibly to have told you what Language it was you did read

DEDICATORY.

read by the *Accent* only,
were it *Latine*, *Greek*,
French, *Italian* or *Dutch*.
To all I might add, the
incomparable sweetness
of his countenance and
eyes, the clean fabrick
of his body and pretty
Adresses: how easily he
forgot injuries, when
at any time I would
break and crosse his pas-
sions, by sometimes in-
terrupting his enjoy-
ments, in the midst
of some sweet or other
delicious things which
allured him; that I
might thereby render
a 2 him

The EPISTLE

him the more indifferent to all things ; though these he seldom quitted without rewards and advantage. But above all, extremely conspicuous was his affection to his younger Brother, with whose impertinencies he would continually bear, saying he was but a child, and understood no better. For he was ever so smiling, cheerful and in perfect good humour, that it might be truly verified of him, as it was once of *Heliodorus*,
Gravi-

Hierom

The EPISTLE

Gravitate morum, hilaritate frontis temperabat.

But these things were obvious, and I dwel no longer on them: There are yet better behind; and those are his early Piety, and how ripe he was for God: Never did this Child lye in bed (by his good will) longer then six or seven Winter or Summer; and the first thing he did (being up) was to say his French Prayers, and our Church-Catechism; after Breakfast that short Latine Prayer, which
a 3 having

The E P I S T L E

having encountred at the beginning of our *Lillies Grammar*, he had learned by heart, without any knowledge or injunction of mine, and whatsoever he so committed to memory, he would never desist till he perfectly understood; yet withall this, did he no day employ above two houres at his Book by my order; what he else learned was most by himselfe, without constraint or the least severity, unscene, and totally imported by his
own

DEDICATORY.

own inclination. But to return, Wonderful was it to observe the Chapters which himselfe would choose, and the Psalmes and Verses that he would apply upon occasions, and as in particular he did to some that were sick in my family a little before him; bidding them to consider the Sufferings of Christ, how bitter they were, and how willingly he endured them. How frequently would he pray by himself in the day time,

The EPISTLE

and procure others to joyn with him in some private corner of the house apart? The last time he was at Church (which was, as I remember at *Greenwich*) at his return I asked him what he brought away from the Sermon; He replied, That he had remembered two good things, *Bonum Gratiae*, and *Bonum Gloriae*, which expressions were indeed used, though I did not believe he had minded them.

I should even tire
you

DEDICATORY

you with repeating all that I might call to mind of his pertinent answers upon several occasions : One of the last whereof I will only instance, when about *Christmas* a Kinsman of his related to us by the fire side some passages of the presumptuous fasting of certain *Enthusiasts* about *Colchester*, whilst we were expressing some admiration at the passage, That, sayes the Child (being upon the Gentlemans knee, and as we thought not

The EPISTLE

minding the discourse) is no such wonder, for it is written, *Man shall not live by bread alone, &c.* But more to be admired was his perfect comprehension of the sacred *Histories* in the Method of our *Golden Author* so as it may be truly affirmed of this Child, as it was once said of Timothy, *Quod à puero Sacras literas noverat* Nor was all this by rote onely (as they term it) for that he was capable of the greater mystery of our salvation by Christ, I have

2 Tim. 3.
15.

DEDICATORY.

I have had many infallible indications. And when the Lords day fortnight before he died he repeated to me our *Church-Catechism*, he told me that he now perceived his *God-fathers* were disengaged; for that since he himself did now understand what his Duty was, it would be required of him, and not of them for the future. And let no man think, that when I use the term *Dis-ingaged*, it is to expresse the Child meaning with a fine word.

The EPISTLE

word ; for he did not only make use of such phrases himself ; but would frequently in his ordinary discourse come out with such exprefions as one would have admired how he came by them ; but upon enquiry , he would certainly have produced his authority , and either in the Bible , or some other Booke shewed you the words so used. How divinely did this pious Infant speake of his being weary of this trouble.
some

DEDICATORY.

some world (into which he was scarcely entred) and whilest he lay sick, of his desires to goe to *Heaven*; that the Angels might convey him into *Abrahams* bosome, passionately perswading those that tended him to dye with him ; for he told them that he knew he should not live : And , really, though it were an *Ague* which carried him from us (a disease which I least apprehended finding him so lively in his *Intervals*;) yet the day
be-

The E P I S T L E

before he tooke his leave of us , he call'd to me , and pronounced it very soberly ; Father (sayes he) you have often told me that you would give me your house , and your Land , your Bookes and all your fine things ; but I tell you , I shall have none of them , you wil leave them all to my Brother. This he spake without any provocation or passion , and it did somewhat trouble me , that I could not make him alter this
con-

DEDICATORY

conceit which in *Another* would be esteemed prophetick. But that I may conclude and shew how truly jealous this child was. Least he should offend God in the least scruple, that very morning, not many howeres before he fell into that sleepe which was his last, being in the midst of his *Paroxcisme*, he called to me, and asked of me whether he should not offend, if in the extremity of his pain, he mentioned so often
the

The EPISTLE

the name of God, calling for ease; and whether God would accept his prayers if he did not hold his hands out of bed in the posture of praying? Which when I had pacified him about, he prayed, till his prayers were turned into eternal praises. Thus ended your Nephew, being but five years, five monethes and three dayes old, and more I could stil say. *Nam quem Corpore non valemus recordatione teneamus, et cum quo loqui non possumus*
de

DEDICATORY.

de eo loqui nunquam desinamus. But my tears mingle so fast with my Inke that I am forced to breake off here, and be silent — I end therefore with that blessed Saint, *Munera tua tibi confiteor Domine Deus meus, Creator omnium, multum potens reformare nostra deformia: Nam ego in illo puero, præter delictum nihil habebam. Quod enim enutriebatur à nobis in disciplinâ tuâ. Tu inspiraveras nobis, nullus alius. Munera tua tibi confiteor — Cito de terra abstulisti*

The EPISTLE

stulisti vitam ejus, et securior eum recordor. Deare Brothers, indulge me these excesses: It is not a new thing which I doe, St. Hierom wrote divers *Epistles* which he inscribed his *Epitaphs*; and never was a *Paula* or *Estochium* dearer to him, then this your Nephew was to.

Dear B. B.

Your Most Affectionate Brother,
and most humble Servant

J. E.

Grot. ad Patrem.
*Carere Liberis durum non est, nisi
his qui habuerunt.*

EPITAPHIUM.

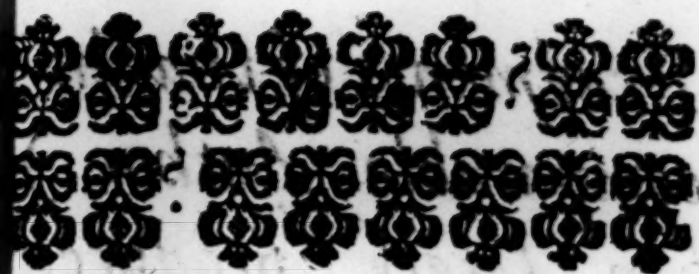
R. Evelyn, I. F.

Quiescit hoc sub marmore,
Ur à quiescit quicquid est amabile,
Patres quod optent, aut quod orbi lugeant.
Genas decentes non, ut ante, risus
Lepore condit ampliùs.
Morum venustas, quanta paucis contigit
Desideratur omnibus.
Linguae Latina, Gallica.
Quas imbibit cum lacte materno, tacent
Tentârat Artes, Artiumque principiis,
Pietatis elementa hauserat.
Libris inhæsit improbo labore
Ut sola mors divelleret.
Quid indoles, quid disciplina, quid labor
Possint, ab Uno disceres.
Puer stupendus qualis hic esset senex
Si fata vitæ subministrâssent iter!
Sed aliter est visum Deo.
Correptus ille febriculâ levi jacet:
Jacent tot unâ spes parentum.
Vixit ANN. V. M. V III super D.
Eheu! delicias breves.
Quicquid placet mortale non placet diu,
Quicquid placet mortale ne placet nimis

KLINGLITZ

R. B. R. B.

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To the

READER.

I *Advertise the
Reader, that this
Golden-Book of St.
Chrysostom is not to
be encountred amongst
any of his Works for-
merly published; but
bath (amongst other
Frag.*

*Fragments of that incomparable Author)
bin lately produced
out of a M. SS. in
the Cardinals Library at Paris, by
the industry of Father
Francis Combefis
of the Order of the
Friars Preacher, and
there printed the last
year. 1656.*

The

(1)



T H E

Golden B O O K

O F


S^r. John Chrysostom,

Concerning the

E D U C A T I O N

O F

C H I L D R E N .

 O soon as ever a
S Child is borne,
the Father be-

stirs himself, not
that he may

rightly take order about his
Education, but that he may
magnificently set him forth,
and adorn him with Jewels

B

and

The Golden Book for

and Rich Apparel. *O vain Man*, Wherefore dost thou this? Be it that thou thy self art cloathed with all these things, why dost thou instruct thy Child, as yet free from this madnesse, in these trifles? For what purpose dost thou put that Ornament about his neck? He needs the care of a diligent Tutor, who may compose, and regulate his manners, he hath no need of Gold. And thou dost nourish him a lock of hair behind like a Girl, effeminating thy Son even from the very cradle. Softning thus the vigor of his Sex, engraftest into that tender age a superfluous love of riches, and dost perswade him to the pursuit of those things which are totally unuseful. Why dost thou
spred

Education of Children.

3

spread for him so large a snare? Wherefore dost thou so charm him with the love of corporal things? *If a man* (saith he) *wear long hair it is* 1 Cor. 11. *a shame unto him.* Nature will not endure it; God hath not indulg'd it; 'tis a thing altogether forbidden; it is the Practice of Gentil superstition. But many there be who hang gold in their ears, I would that were wholly forborn even by the female Sex, you infect boies with this pest also; nay and there are very many who deride these discourses as if they were small matters; *I tell you*, they are not small matters but exceeding great, and very considerable. A maid when in her mothers chamber she hath learned to long after these va-

B 2

rious

rious tires and ornaments of women, being gone out of her Fathers house, becomes impertinent to her husband, and very troublesome, putting him to more charges then the very *Publicans*. I have already told you, that it is therefore a difficult thing to reform a vice, because there is no body which takes the care of Children, no body discourses to them about Virginity, no body concerning Modesty, no body of the contempt of Riches and Glory, and no body speaks to them of those *blessed* Promises which are made in the Scriptures.

If therefore Children be from their Infancy deprived of Governors, what will become of them? If some
from

Education of Children.

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from the Womb even to their old and decrepit age, having been instituted, are not yet arrived to perfection, what will not they perpetrate, who from the beginning of their life have accustomed themselves to hear such discourses! Now indeed that their children may be instructed in the Arts, Letters and Eloquence every one doth studiously contend; but that they may cultivate their minds few, or none are at all solicitous.

I will never desist to beseech, to entreat, and to beg of you, That before all things else whatsoever, you would now compose the manners of your children. For if thou wilt be truly indulgent to thy child, declare it in this, thou shalt not lose thy reward.

B. 3.

Hear.

1 Tim. 5. Hear what *S. Paul* saith, *If*
 15 *they continue in faith, and cha-*
rity, and holinesse with sobrie-
ty. And though thou art
 conscious to thy self of never
 so many evils, the rather seek
 out some consolation for
 them. Make a Champion
 for *Christ*. I do not speak it
 that thou shouldst *Calibat*
 him, send him into the *De-*
sarts and make him a *Monk*;
 I say not so; I wish it indeed
 and would with all my heart,
 that every man could receive
 it; but since that may seem
 a burthen *too great for him to*
support, I do not compel.
 Bring up a Champion (I say)
 for *Christ*, and whilst he re-
 mains in this world, instruct
 him from his very cradle. If
 whilst he is yet young thou
 imprint good principles in
 him

Education of Children.

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him, no body shall be ever able to efface them when he becomes more firme, being then as the wax which hath received the impression. As yet thou hast him trembling, fearful and revering thy very looks, thy words and every little beck. Treat him as thou shouldst at the beginning. If thou have a good child, thou wilt have the first benefit of him, and then God. Thou labourest but for thy self. 'Tis reported, that when Pearles are first taken up, they are only little drops of water, so that he which receives them being skilful, placing the drops in his hand, and exquisitely turning them in his palm, renders them perfectly round and polished. But when once they have at-

B 4

tained

8 *The Golden Book for*

tained their perfect shape and are become hard, they are no more to be moulded to every mans fancy; for that which is soft is every way flexible, being not as yet compacted, and therefore is easily drawn which way one pleaseth; but that which is hard, as having once attained a disposition to stiffness, is with difficulty to be moved, or susceptible of any other form.

Let then every one of us (who are Parents) as we behold *Painters* adorning their Pictures and Statues with so much exactnesse, be diligently studious about these wonderful Statues. For when Painters have once designed a Picture, they work every day about it to bring it to perfection; the same do *Statuaries,*

Education of Children.

9

ries, abating what is superfluous, and adding whatsoever is deficient. So you also like so many *Statuaries*, bend all your endeavors, as preparing those admirable Statues for God; take away that which is superfluous, add that which you find wanting: consider every day how they abound in Natural Endowments, that you may timely augment them; what Natural Defects you espy, that you may accordingly abate them: But with all sedulity and above all things, be careful to exterminate unseemly speeches, for this custom begin extremely to infect the minds of youth; yea and before he have essayed it, teach him to be sober, to be vigilant and assiduous in his devotions

B 5

and.

and upon whatsoever he saith
 or doth to put the *Seal* upon
 it. Imagine thy self a *King*
 who hast a *City* to govern,
 the *Mind* of thy Child; for
 really the mind is a *City*;
 and as in a *City* some are
 Thieves, some live honestly,
 some labour, and others trans-
 act all they do foolishly;
 just so it is with the discourses
 and cogitations of the *mind*,
 some of them strive and mi-
 litate against injuries, like as
 in a *City* there are souldiers;
 some of these *thoughts* pro-
 vide for the Body and Hous-
 hold, like the Senators of a
City; others command *in*
Chief, such as are Governors;
 some speak lascivious things,
 such as shamelesse men, o-
 thers more modest, such as
 are modest persons: Some
 againe

Education of Children.

II

again are effeminate, as Women be amongst us; others discourse more indiscreetly, like children; some domineer as if over Vassals, because they are domesticks; others as over the free-borne because they are noble and ingenuous. We must therefore of necessity have Laws, that we may exterminate these evil cogitations and cherish those which are good; but never let us permit the evil to rebel against the good. For as in a City, if one should constitute Laws giving liberty and impunity to Thieves, it would soon subvert all: And if the Souldiers pursue their fury without respect to what is fit, all things fall to confusion; and if every one quitting his due order, take upon him to pro-

prosecute that which belongs to another, by this usurpation and avarice he violates and utterly spoiles the whole Government. It is truly no otherwise in that which we have spoken.

The Mind of a Child is therefore a City, a City newly built and *furnished*, a City full of new inhabitants, and as yet wholly unexperienced. 'Tis an easie matter to instruct and model such: for those which have been at first possess and grown up with evil principles, such as are many old persons, are truly with great difficulty reformed though neither is that impossible (for even they themselves may be converted if they will) but such as are totally

Education of Children.

13

tally ignorant, will with ease embrace the Laws which you enjoin them.

Establish Laws therefore in this City, and for those who are *Denisons* of it formidable, and severe Lawes, which if any shall dare to violate, approve thy self a Governor and revenge it; for it is to no purpose to enact Laws, unlessse Punishment be also inflicted: Make Laws then, and look diligently to your Work; for *know*, that wee impose Lawes upon no lesse then the *Universe it selfe*: To day we build a City, let the four *Senses* be the Bullwarks and the Gates, and let all the rest of the Bodie be as the Walls. Now these Gates, are the Eyes, the Tongue,

Tongue, the Eares and the Nose, and (if you please) also the Touch. Through these overtures it is that the Citizens go out and in at; that is to say, by these Ports it is that our cogitations are corrupted or amended.

Go to then, And first let us go to the Gate of the *Tongue*, since this is of all the rest the chief and the greatest Port; let us now prepare for it the doors and its barres, not of wood nor of iron, but of Gold, for the very City it self which is thus built, is of Gold, and not any man, but he that is the King of the Universe shall keep his Court in this City, if thus you prepare it: and
you

you shall perceive by the pro-
cesse his speech, in what
parts of this City to config-
ure him a Palace. Let us there-
fore make the Doores and the
Barrs for it of Gold I say;
namely the Oracles of God, as
the Prophet speaketh. *The*
words of God are more de- Psal. 119.
103.
Psal. 18. 11
licious then honey or the ho-
ney comb, above Gold and
much precious stone. Let
us teach them to have these
things continually in their
mouths and wheresoever they
stir, and that not slightly, nor
perfunctorily or seldom, but
without ceasing. Nor is it
yet sufficient that the doors
be overlayed with Gold, but
they must be framed altoge-
ther of solid gold, and ha-
ving the precious stones fixed
one against another without.
Let

Let the *Crosse* of our Lord be the barre of these Gates, which is indeed every where inched with stones of price : let this then bee put athwart the middle of the Gates ; and when we shall thus have made the doores fast , solid, and of Gold, and shut to the bolt, let us then make them worthy Citizens ; namely by instructing the Child to speak gravely and piously, banishing all strangers out of Town, lest otherwise a certain impure and infected rabble enter, and commix themselves with our Citizens, such as are reprochful words, injurious and foolish, filthy speeches, secular and worldly, all these let us eject ; nor, besides the King only , permit any to passe these Gates ; but to him, and
to

to all his Retinue let them be still opened, according as it is said of it, *This is the Gate of the Lord, the Righteous shall enter into it.* And with the blessed Paul, *If there be any word which is good to the use of edifying, that it may minister grace to the hearers.* Let their talk be giving of thanks, modest songs, and let them alwayes be discoursing of God, and of that *Philosophy* which is from above.

Psal. 117.

20

Ephes. 4.

29

But which way shal we now effect all this? and from what *Topicks* shall we instruct them? If we become severe Judges of the actions which they do; for in a child there is an extraordinary facility. How? He contends not for wealth nor for glory:

He

He is yet a child : not for a Wife, not for Children, not for an House; therefore what occasion hath he to injure or traduce any one? He only contends with his equals. Appoint him a Law immediately, That he wrong none, that he defame none, that he do not swear, that he be peaceable; and if you shall perceive him to transgresse this Law, Chastize him sometimes with a sterne countenance, sometimes with sharp reproofs, such as may go to the quick, and upbraid him, and now and then sooth and flatter him with promises. Treat him not alwayes with blows, nor accustome thy self so to chastize him; for if thou art used to correct him every day, he will soon learne

learn to despise it, and having once learned to do so it utterly marres all : rather cause him alwayes to fear the rod, not alwayes to feel it : shake indeed the scourge, but touch him not with it, neither from threats proceed to the work : But let him not know that your words are only menaces ; for then threatnings are only proper, when children believe they will proceed to deeds : For if the Offender once understand this œconomy, he will soon contemne it : Let him therefore expect to be chastized, but yet let him not be chastized, lest it extinguish his reverence ; rather let it remaine like a glowing fire, and every where burn up the thornes, or like a keen pick-axe.

axe, let it dig to the very bottom. And when once you perceive that you have gained any fruit by fear, remit a little, for there is due even to our very natures some relaxation. Teach him to be modest and courteous; but if you perceive him to do any injury to his servant, connive not at it, but check even your child though free; for hee that shall see he is not permitted to reproach his very *Lacquey*, will much lesse dare to injure or miscale one that is free-borne and his equal. Lock up his mouth from ill language; if you find him accusing of any, stop the mouth, and convert your tongue against her own errors.

Ad-

Education of Children.

21

Admonish his mother, his Pædagogue and his servant, that they still speak and inculcate the same things to the child, that they may all of them be his keepers together, and diligently observe that none of those evil cogitations proceed from his mouth, and those golden portals.

Do not imagine that the thing requires so much time, provided that from the beginning thou presse it earnestly upon him, threaten, and dost constitute so many Guards over him. Two months will be sufficient, all things will be redressed, the business established, and pass into very nature it selfe.

By

The Golden Book for

By this means will this gate be made worthy for the Lord, when there shall be neither filthy speech, scurrility nor folly, or any such thing, but all as becomes such a Master. For as those who traine up their children to serve the State in the Wars immediately instruct their Warlike Youth in the Art of shooting, to put on the *Corset*, and manege the great Horse, their age and stature being no impediment. How much rather then those which are entred into the heavenly *Militia*, ought they to provide themselves with these Accoutrements for the service of their King? Learn him therefore to sing *Praises* to God, that he have no leisure for impurer

purser Songs and foolish discourses.

And be this Gate thus guarded, and such Citizens elected; the rest let us destroy within, as the Bees do the drones, not suffering them to go forth, or once to buz at home.

But now let us proceed to the next Gate; What is that? even that which is the next, and of neer affinity with it, I mean the *Hearing*; for that Gate indeed hath Citizens which passe out from within, but none that have admission through it; but in this they enter in from without, and there are none which by it do sally forth.

This

This therefore hath great affinity with the other : For if no filthy nor polluted thing be suffered to climb up by this Portal, there will be no great difficulty to preserve the other ; since he which doth not heare filthy and wicked things , does not likely speak wicked things : but if these lie open and common to all, the danger will be great, and give disturbance to all that are within. This then peradventure were first to have been spoken of, and the Entrance to have bin secured.

Let Children therefore heare nothing impertinent, neither of their Domesticks, nor their Governors, nor their Nurse: For as Plants
have

have then most need of care, when they are yong and tender, so have Children. Provide them careful and virtuous *Nurses*, that a good Foundation be laid at first, and that from their very infancy they receive nothing of evil. Let them then never hear any foolish and old-wives fables: Such a person (sayes he) gave such a one a kisse; the *Emperors* Son, and his little Daughter did this, and this; permit them to hear none of these matters; but other things they may hear, so they be related without any Circumlocution, and with all fidelity. They may indeed hear the discourses of their servants, and those which wait upon them; but 'tis not fitting to mix
C with

with all promiscuously, and with the Domesticks in general : but let them be known what they are , as it becomes them whom we take as assistants for the framing of these artificial Statues.

For if it be necessary that being skilful *Architects*, and building a Palace for the Prince, we admit not all the servants in Common, to be our associates in the Edifice ; shall we now when we are erecting a *City*, and making *Citizens* for the King of heaven admit of all rashly to the work ? let those servants which are indeed fitted for it be taken to our assistance : and in case we can find none, enquire after some

ingenuous person for a Stipend, such a one as is virtuous; and commit rather all things to him, that he be taken in as a *Condjutor* of the work.

Let them by no means therefore hear such idle *Fables*; but when the child is to have relaxation from his *Task* (for the mind is much delighted to stay a little upon old *Stories*) discourse freely to him, and withdrawing him as much as possible from Childish sports, remember thou bringst up a *Philosopher*, and a *Champion*, and a *Citizen* of Heaven. Discourse therefore with him, and tell him, Once upon a time at the beginning, a Father had two Sons, both of them Brothers.

Here pause a little : then go on, They came both out of the same Belly, one of them was the Elder ; and the other the Yonger. The first was a *Husband-man*, and his brother was a *Shephard* that us'd to lead out his Flock upon the Downes and amongst the thickets (sweeten then your discourse with some pretty diversion , that the child may take delight in what you say , and least it become tedious) The other sowed seed in the ground and planted trees. But upon a time they went to serve *God*, and the *Shephard* taking the very best Lamb of all his Flock , offered it up to God. Is it not a thousand times better to discourse these things to them, then to
amuse

amuse them with I know not what wonders of the *Golden Fleece*, and the like : Then encourage his attention again ; for the narration itself is a very serious matter, there is nothing in it false, all is out of Scripture. Now because he offered to God the firstling and prime of his flock, there came presently fire down from heaven and snatched up all that lay upon the Altar.

But the *Elder Brother* did not behave himself in this manner, but out he goes, and reserves for himself the best and first-fruits of his labours, offering the second and the worst to God : and God accordingly had no respect unto it, but slighted

and turned from it ; letting it lye still upon the Ground ; when as the *others* he received up to himself. Just as it happens with those who are the Stewards and Bailiffs over our farmes , when they come to present their fruits : One of them his Master honours, and brings him in to the house , the *other* he lets stand regardlesse without. Just so it fell out here. But what followed this now ? Why, the *Elder Brother* became dejected , and as one that saw himself despised and not approved of , walks melancholy out. And God sayes to him, Wherefore art thou so sad , knowest thou not that thou didst offer to God , why then didst thou me that Injury ? What hadst thou

thou to complain of? How comes it to pass that thou offeredst the *refuse* to me? Here if you think fit to descend more to his capacity, you may add, That he having nothing at all to reply, held his peace and answered not a word.

A little after this, spying his *Younger Brother*, he sayes to him, Come, prithy, let us walk a little out in the fields; and when they were there, surprizing him treacherously, and being stronger, he kills his poor *Brother*, and thought that he should conceal it all from God. But God comes to him, and askes him, *Where is thy Brother?* What can I tell, replies he, *Am I my Brothers keeper?* Then sayes God to him, *Behold thy Brothers*

C 4.

*The Golden Book for
thers blood cries to me from the
Earth.*

Let the *Mother* sit by
whilst the mind of the child
is moulding with these dis-
courses, that she now and
then interpose, and praise that
which is recounted. But
what follow'd all this? God
took him up into heaven,
and he being dead, lives a-
bove for ever. By this
means the child will begin
to learn the Doctrine of the
Resurrection; for they use to
relate such stories in *Fables*:
They made her (says one) a
Demi-Goddes, and the child
believes it, and though he
know not what a *Demi-God*
is, yet he imagins it some-
thing which is more then a
man, and he wonders present-
ly

ly at the hearing of it : How much more then when he shal hear of the *Resurrection*, that his Soul ascended into heaven, and that God immediately took him up. But as for the *Murderer*, having lived many years after, miserably unfortunate, and continually in fear and trembling, he suffered innumerable evils, and was punished every day. Speak to him concerning the punishment with terror, not gently. That he heard God say, Thou shalt be groaning and trembling upon the face of the Earth. The child indeed knows not what this signifies at first : But say it however. As you, when you stand perplexed before your Master, shortly to

be whipped, tremble and fear; so he lived all his lifetime, after he had thus offended God. And hitherto shall suffice for the first.

Afterwards, one evening as you are at Supper, talke of this again to him, and let his *Mother* repeat the same things; and then when he hath heard it several times over, require it of him. My Son, recite me the *Story*, and, the more to encourage him, when you find he hath retain'd it, you shall propose him some reward. The mind will indeed upon the first narration of this History, gather some fruit by you, as you make the deduction. After this, say thus, Do you see, child, what a horrible thing

thing it is to envy ones Brother? Do you perceiue what a crime it is to think one can hide any thing from God? for he sees all things; yea, even those things which are committed in secret.

So that sowing this Doctrine onely in the child, thou wilt have no need of a Pædagogue, since the feare which the Deity doth hereby work in him, will affect the child beyond any other apprehension whatsoever, and extreamly move his mind.

But this is not all, you shall lead him also to Church, and then especially when this Lesson is read: How you shall perceiue him to exult, dance and rejoyce, that
what

what every body does not know he does, out-running in his understanding the words of the Minister, and arguing that he knowes that already, and receiving wonderfull fruit by it. And by this the thing will become sufficiently fixed in his memory; There are many other advantages to be reaped from this Narration.

Let him be taught therefore by you, that from the very beginning, from the death of this child, we are instructed not to grieve when we are afflicted, seeing he who was thus accepted, was by death received up into Heaven; When this Narration shall be well rooted in the mind of the child, introduce another,

ther, as that of other two Brothers, and say, There were also other two Brothers, an Elder also and a younger; The Elder of them was a Hunter, the younger was a keeper and a lover of home; and this hath somewhat of more delight in it then the former (as being full of more variety of emergencies; and the Persons which manage it being more in yeares then the former.) Now these were also two Brothers, and both of them twins: But when they were born the Mother loved the younger, but the Father was more fond of the Elder who was wont to passe his time abroad in the fields: but the younger kept altogether at home; Upon a day, his Fa-
ther

ther being now very aged, said to him whom he loved, Son, Seeing I am now an old man, goe thy way I pray and prepare for me some Venison: That is, take me a Ro buck, or an Hare, and bring it to me, that when I have eaten of it I may blesse thee: But to the younger he said nothing at all.

Now the Mother over-hearing all that the Father said, calls her youngest son, and says to him, Son, Since thy Father has commanded thine elder Brother to bring him some Venison, that eating of it he may give him his blessing: Harken what I say to thee, Hasten immediately to the flock, and fetching thence some
yong

young fat kids, bring them hither to me, and I will make such as thy Father loves, and thou shalt carry it to him, that when he has tasted of it, he may blesse thee; For the Father was dark through extremity of Age.

Now when the younger had brought her the Kids, his Mother stewed them, and putting the viands into a dish, delivers it to her Son who carried it in: And she also clad him with the skins of the Goats, least he should be discovered, seeing he was smooth, but his brother was all hairy and rough; that by this meanes it might be concealed, and his Father not discern the imposture, and thus

thus accoutr'd in she sent him ; now the good old man supposing him to have been the Elder , having eaten the meat , Blessed him : And when he had made an end of blessing him , in comes the Elder brother bring ng the Venison : but perceiving what had hapned , roaring out aloud he wept lamentably.

Observe now what a world of benefit th is will produce , & do not recount all the story at once : but see what profit will spring from this. For in the first place , children will learn to reverence their Parents , perceiving how they contended for the blessing , and will rather indure a thousand stripes , then once

to hear their Father curse them.

If you fill their thoughts with such like stories, so as they may imagine them worthy of beliese (as indeed they are very truths) how will it not affect and fill them full of reverence? By this also they will learn to contemne gluttony (for that is likewise to be told them) and that he gained nothing by being the first borne and the Eldest, since by the intemperance of his belly, he betrayed the excellency of his birth-right.

Now when the child shall have thoroughly remembred this, upon some other evening, thou shall require him.

him to repeate this story of the two brothers. And if he begin to speak of *Cain* and *Abell*, recall him, and say, I do not mean this, but that of the two other, whom the Father gave his blessing to; thus giving him some hints, but without mentioning the names, and when he has recited it all, add as follows, and say,

Mark now what hapned after this, This also sought to have slain his brother, and for that end expected onely his fathers decease, which the Mother coming to hear of, and fearing it, caused her son to flee away. Much Philosophy, far exceeding the apprehension of the child, may be hence (with a little
con-

condescension) implanted into the Spirit of the child, so that the Narration be skilfully and dexterously handled : Thus therefore let us tell him.

This same Brother went his way, and came to a certain place having no body with him, not so much as a servant, no Fosterer no Attendant, nor any person besides. Being arrived to the place, he prayed, and said, O Lord, give me, *I beseech thee* bread and cloathing, and save me; and having said thus, overcome with sorrow he fell asleep; and there he saw in a dream a Ladder reaching up from the earth to the Heavens, and the Angels of God ascending and descending, and God himself standing

ing [at the top of all. Then he said, Bless me, and he blessed him, and called him Israel.

It comes happily into my mind, and now I remember, that from the very Names another *Instruction* may be inserted, and what is that? (*viz.*) That from the appellations we presently introduce a certain emulation of Vertue in children. Let none therefore be forward to name their children for the memory of their Fathers, or Mothers, or Grandfathers: but of the Righteous, of the Martyrs, Bishops and Apostles. Be this also their emulation, let this child be called *Peter*, that *John*, and another by the Apellation of some

some Holy man, and talke not to me of the Gentil-names; for (*believe it*) it is no small reproach, and worthy of derision, when in a Christian Family some heathen Ceremonies are performed, and they light up the lamps, and watch which of them shall first go out and be spent, with other the like fopperies, which bring no little detriment to those which practise them; For do not imagine that these are small matters or trifles which are done.

This therefore I require of you, that you impose the names of the Righteous upon your children, for it was the custom in the beginning (*not without reason*) that they

they called their children by the names of their Ancestors, it being a kind of Consolation against Mortality, that he which was gone seemed still to live, by reason of his name : but now this custome is quite out of request.

Truly we see that the Righteous did not so call their children, for *Abraham* begat *Isaac*; *Jacob*, and *Moses* were not called after their Ancestors names, nor do we find any of the Just so called. O what an example will here be of Virtue, of Consolation, and of Exhortation. And moreover neither do we find any other cause of changing names besides this only, That it may

may be a Monument of Vir-
tues. Thou, saith he, shalt
be called *Cephas*, which is
being expounded, *Peter*,
Why so? Because thou ^{Mat. 16.}
didst Confesse. And thou ^{18.}
shalt be called *Abraham*, ^{Gen. 17. 5}
^{Gen. 32.}
Why so? Because thou art ^{28.}
a Father of Nations. And
Israel, because he did see
God. Hence therefore let
us begin our care over our
Children, and institute their
lives.

But as I said, He saw a
ladder reaching to the hea-
vens and touching it: let the
names therefore of the Saints
enter into your houses, by the
Appellations of your chil-
dren, that by this means it
may not alone compose the
manners of the Children, but
of

but of the Fathers also ; when he shall remember himself to be the Son of *John*, of *Elias*, of *Jacob* ; seeing those names were circumspectly and piously imposed, and for the honour of those that are departed.

Thus therefore let us Court the affinity of the Righteous rather then of our Progenitors. This likewise will be very beneficial both to us and to our children : Nor because the Instance is small, think it to be small ; for the supposition is exceeding profitable. But as I said, Let us proceed to that which follows. He spied a Ladder fixed, he sought for a blessing, and
God

God did bless him : He travell'd to his Kindred , and became a Shepherd to his Kinsman, then treated with him concerning a Wife, and of his return : And here also there will result a world of advantage , observe but what a deal he will learn. That being Nobly born, he despise no man , not to be ashamed of Poverty, that he bear Adversity courageously, and then all the rest. After this, when he is a little older , relate things that are more terrible ; but being as yet tender, impose not such a burthen on him, lest thou too much terrifie and abash him : But when he has attained to fifteen years old, or shall be grown bigger, let him hear of the pains of Hell, and

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The Golden Book for

when he is about ten, or eight, or less, tell him what happened at the Deluge, of *Sodome*, of *Ægypt*, which examples are full of *severity*, and acquaint him with all these particulars at large. Being then grown bigger, instruct him in matters of the New-Testament; of Grace, of Hell. By these and sundry other Narrations and familiar Examples guard and secure his Ears.

But if any man come in with a false Tale, by no means (as I said) let him be admitted. If you find a servant speaking filthily before him, chastise him for it immediately, and be thy self a severe and bitter Censor of whatsoever evil they do. But if

if by chance thou espy a young maid (yea rather let there no such approach him) let her not so much as light the fire; unless it be some old woman, which has nothing to attract a young Man: From a young maid, I say, flie rather then from the fire, and by this means it will come to pass, that he which hears nothing impertinent, will speak nothing impertinent. Thus therefore let them be brought up.

But we proceed now to another *Port*. The *Smelling*, For this also brings a very great inconvenience with it, unless timely barr'd; such are Odours and Incense; there being nothing which more dissolves the frame and

D a

tenor

tenor of the mind, nothing that more softens it, then if thou be affected with sweet sinells : What then says he ? Ought one to take pleasure in dirt ? I do not say so, but neither with this, nor that.

Let none therefore bring him sweet Ointments, for as soon as that once affects the Brain, it effeminates and softens all the rest : Hence also Lusts are incited, and in that do lurk innumerable snares. Therefore lock up that Gate securely. For the faculty of Smelling is to breath the Air, not to receive Perfumes. Some there are which peradventure will deride all this, as though whilst we discourse of this nurture, we trouble our selves about tri-
fle :

fles: But in truth the matter is not small ; but the very Basis, Instruction and Institution of the whole world, that these things be duly performed.

There is likewise another Gate, more specious then the former, but of exceeding difficulty to guard, namely, that of the *Eyes*, as being rais'd on high, set in the front, and beautified. This has many smaller Leaves, by which it not onely sees but is seen, if it be gallantly framed. Here then there is great necessity of Laws, one of the principal whereof let be, never to send the Child to the *Theater*, lest thereby he receive an entire overthrow at once, both by the Ears, & by the Eys: and let his

Attendant observe this especially in the Markets, and whilest he passes through the by-Lanes and Streets, carefull that he never fall into that debauchery.

Now to the end he may receive no harm by being seen, there are divers things to be considered. Deprive him of all over-costly Appa-
rel and superfluous Orna-
ments, let him wear his Hair modestly short, and if the Boy take it hainously, as if he were disfigured by it, teach him this first, That it is the greatest Ornament.

Now that he may not gaze, sufficient to preserve him will be those stories of the Sons of God, which
hap.

happened on the Daughters of Men, and of the Sodomites, Hell, and such like instances. Here then must the Governour and he that waits on him, be wonderfull carefull and sollicitous, shew him therefore other beautifull objects, drawing away his eyes from these things: Such as are the Heavens, the Stars, the Flowers of the Earth, the Meadows, fair Books, &c. These therefore let him delight his eyes withal; and there are many other objects besides, which are very inoffensive: For it is a Port extremely difficult to guard; for as much as it has a fire burning within, and a kind of natural necessity as I may say. Teach him some Divine Verses. And thus, unless

he be inwardly incited, he will not care to be seen abroad. Be sure that he never bath with women, it is a very wicked custome: neither permit him to haunt their company.

Let him often hear the whole History of *Joseph*, and now learn the things which concern the Kingdom of Heaven: What a Garland there's laid up for those which are Chast. Promise him a beautifull Wife, and that you will make him your Heir: but menace all the contrary, if you find him disobedient: And talk thus to him. We shall never procure you, Son, a virtuous Wife, unless you shew a great deal of circumspection
and

and an access of Virtue. If you persevere, I will quickly marry you: But especially if he be taught to abhor filthy speeches, he has gain'd from above a very excellent Foundation of Modesty: Discourse to him of the pulchritude of the Mind, make him resolute against Women. Tell him 'tis a disingenuous thing to be despis'd of a lavish maid, and that much more circumspection is requir'd in a youth. When any man speaks, he is known; but he that sees onely is not known: For this is a very quick Sense, and one sitting amongst many persons is able to take which of them he pleases with one onely dart of his eye. Let him therefore have no converse with

D. 5

woman.

woman-kinde, his Mother
only excepted : Suffer him
to behold no Woman. Give
him no Gold, let nothing
that is sordid once enter into
him : but teach him to con-
temn pleasure, and all such
like things,

There is yet another Gate
behind, which hath no re-
semblance to the former ;
but which goes through the
whole body. We call it the
Touch. Indeed one would
imagine it shut, yet as if it
were of all the rest the most
open, it admits entrance to
all. Let us neither suffer this
to be acquainted either with
soft clothing or bodies ; ren-
der him more hardy, we are
bringing up a Champion,
and let us seriously mind it :
permit

permit him neither to use soft coverings, nor soft garments, and thus let matters be ordered.

Go to then, and entering into this City, let us prescribe Laws, and make Ordinances: For now the Gates are in posture: And in the first place take we diligent notice of the Houses, & of the Lodgings where the Citizens remain, those which are circumspect, and those which are dissolute.

They report, that the place and habitation of Anger is the Breast, and the Heart, which is in the Breast, Concupiscence in the Liver, and the Understanding in the Brain. The first is both a
Virtue

Virtue and a Vice. Sobriety and Modesty is a Vertue; Rashness and Morosity a Vice. Likewise the Vertue of Concupiscence, is Chastity, Luxury a Vice. The Vertue of the Intellect is Prudence, the Vice, Folly. Let us therefore have a care that Virtues be produced in those places, and that they bring forth such as are good, not evil Citizens. For these affections are as it were the very parents of all our cogitations. .

But let us now proceed to the Tyrant, Anger. For neither is that to be altogether cut off in a Youth, nor upon all occasions to be used: But thus let us instruct him from the Cradle, That being injured

jur'd he bear it patiently, and that when they perceive another man wronged, they stoutly revenge it, and according as the person is depressed, in a due and convenient manner take his part. But how should this be? when they are train'd up to it in their own servants. Being under-valu'd, are not impatient, being disobey'd, are not outrageous; but rather vindicate that which is committed against others: But in these Cases let the Father be always Arbiter, and when they transgress the Orders it behoves him to be sharp and severe, as when they perform and observe them rightly, to be kind and gentle, enticing and alluring the Child with many rewards:
For

For with this method God governs the world, by the fear of Hell, and the promises of the Kingdom; and so should we our Children, permitting them to be vexed now and then, for the exercise and tryal of their Patience, that they may learn how to govern their Passions amongst the Domesticks.

And as in a wrestling place, before they play the Prize, they daily exercise with their companions, that making their party good with them, they may the more easily vanquish their Antagonists: So should a Child be educated at home. And let his Father or his Brother frequently cross his humours above all the rest, and exceedingly

ingly contend for the victory, or else some other defend him that he may be exercised in that other person; thus the servants may occasionally provoke him, right or wrong, that so he may be taught every where to moderate and qualify his Passion; seeing if the Father only incite him, it will be no such great matter: For the very name of Father præpossessing the mind, does not suffer him to turn again and make head; but let his companions and servants, and such as are ingenuously born do it, that by them he may be taught moderation.

There is yet another. What is that? When ever he is angry, put him in mind of his

his proper Passions: When he is offended against a Servant, whether he himself never committed a fault, and what he would be, if he were in his place: But in case he find him striking the Servant, meet him with revenge; and if he extreamly wrong him, chastise him again for it; never suffer him to be too soft and remiss, nor over churlish and morose; in as much as he is a Man, and should be affable and courteous. Sometimes indeed he may have a worthy occasion for his Anger, as if hereafter he should have Children of his own, or himself be a Master of Servants, in such a condition Anger were very usefull. Then onely it is unprofitable, when we revenge our selves.
And

And therefore *Paul* never made use of it himself, but for their sakes only who suffered the wrong. Thus *Moses* seeing his brother injured, ^{Exod. 21} had recourse to his anger, and ^{12.} that stoutly ; being yet of all ^{Nam. 12} men the most meek : but ^{3.} when afterward he was himself injured, he did not revenge it, but fled away. These Discourses inculcate into him. For whilst we are thus trimming the Gates, they have great need of such plain narrations. But when entering into the City, we begin to Discipline the Citizens, 'twill then be fit to discourse to them of sublimer matters. But let this Law be fixed in him, that he never revenge himself being injured or wronged, nor ever permit
him

him to despise another who suffereth the like.

His very father shall become better, who by teaching him in these matters, may himself be instructed; or in case he do it for no other end, he shall become better than himself, least he set a bad example before his child. And therefore let him learn to be despised, and to suffer contempt, exacting nothing of the servants, because himself is Free-born: but upon many occasions serve rather himself. Let his servants take care only of such things, as he cannot so handsomly perform in person: For instance, a Gentleman should not be his own Cook; for it is not decent
that

that quitting those Studies which become a Gentleman, he should give his mind to this inferior employment. But if there be occasion to wash his feet, never let him make use of a servant, let himself do it. And by this means, thou shalt render him ingenuous, mild, and amiable to the servants. Nor permit any body to bring him his cloths, nor in the Bath to use any Ceremony to him; but let him perform there all necessaries himself. This will make the youth robust, not disdainful, but affable and meek. Teach him also those things which concern Nature, What a Servant is, What a Freeman. Say to him, Child, There was heretofore no Servants.

vants in the dayes of our Fore-fathers, 'twas Sin that introduced Servitude : But because one was irreverent **Gen. 9. 25.** towards his father, there was this punishment inflicted upon him, That he should be his Brothers servant; beware, therefore, lest thou become the servant of servants: For if you be implacable and furious as they were, and in all things follow their example, and hast nothing of virtue more then them, neither shalt thou have any thing of excellency or preheminnce above them.

Strive therefore that thou mayest become their Master, not upon this account, but by thy manners and education, least being Free-born
thy

thy self, thou become their servant. Perceive you not how many Fathers have disinherited their children and adopted their vassals in their stead? take heed lest any such thing should happen to you. Truly, I neither desire nor wish it. They are as yet either of them in your power. And in this sort qualifie his passion; persuading him so to deport himself to his servants as to his Brothers. And thus instruct him concerning the Laws of Nature, repeating to him the words of *Job*, If ever (sayes he) I despised the ^{Job 31: 13e.} cause of my man-servant, or of my maid-servant when they contended with me: What then shall I do when God makes enquiry, and when he visiteth,

Ἐπεκροπὴν *what shall I answer him? Are*
 τίνα. *they not fashion'd in the Womb*
 Job 31. *as I am? For we are made*
 31. *in the same womb. And a-*
 gain, If my Maidens often
 said, *Who shall give us to be fil-*
 led with his flesh, I being ve-
 ry mild. Think you that of
 1 Tim. 3. *Paul was for nothing? He*
 5. *who knows not how to govern*
his own house, is not fit to rule
in the Church.

ὑπαφίδα. *S y therefore, if at any*
time his Style be lost, or his
Pen be broken by the Ser-
yant: Be not presently in
Choler, nor mis-call him,
but be rather gentle and ea-
sie to be intreated. Thus
from smaller things thou
shalt with ease support great-
er losses. Or if a Book-
string be spoyl'd, or a brazen
Clasp,

Clasp, Boys take the losses of these things impatiently, and had rather lose their very lives, than suffer so great an injury to go unreveng'd : Here therefore let their asperity be mitigated : For well you know, that he who on these accidents is patient and contented, will easily, being a Man, undergo all other disasters.

When he has then gotten a *Table-book* made of some curious wood, pure and white, adorn'd with *Brazen-Chains*, and finely polished *brazen Pins*, shining like any Silver, or the like toys ; and that the Boy which attends him happening to lose any of them, you perceive him not mov'd at it, 'tis an evident and certain

tain indication of Philosophy and great wisdom. Nor do thou upon this buy him new immediately, lest thou extinguish his Passion; but when you shall perceive he bears the want of it handsomely, and is not much concern'd with it, then repair his losses.

Believe it, we do in this no trifling matter. The discourse concerns no less than the polity of the world it self. If he have a younger Brother, instruct him to suffer him to be preferred in honour before him. But if he have none, then some Servant: For even this likewise is a point of the greatest Philosophy. So therefore mitigate and assuage his Anger,

ger, that it may suggest to us meek cogitations : For when he shall let his affections run out upon any thing, when he shall need no mans service, when he shall envy no mans being preferr'd in honour before him, what room will there be left for Anger ?

It is now time that we speak of *Concupiscence*. Here also *Chastity* is two-fold, and the violation of it a double loss. I conceive that young Men should neither be dishonestly loved, nor dishonestly love young Maids. Physitians say, •That presently after the fifteenth year, youths are vehemently inflamed with the Lust of Concupiscence. How shall we now fetter this
E beast ?

beast? what is there to be done? what Bridle shall we put on it? I know of no other, then the fear of Hell it self. First therefore, let us be carefull that he neither see nor hear any thing which is filthy; nor by any means suffer an ingenuous Youth to frequent the *Theater*. But if he seek for these pleasures, if you know of any his contemporaries which deny themselves that vanity, shew them to him, that by their example he may be reduced: For there is nothing in the world which does sooner redress it, then Emulation, no, not any. And in every thing else let us observe this rule, especially if you perceive him to be of an emulous disposition. It is a great deal

deal more effectual, then either fear, or promises, or whatsoever else.

To these let us devise some other innocent divertisements, bring him to Holy Men, grant him relaxation, and give him rewards, that thereby his mind may be the less troubled at it; And instead of these Spectacles, propose to him some pleasant Story; Talk to him of Meadows, of sumptuous Buildings, and afterwards wheel off your Discourse with an Application. Tell him, These Spectacles, Son, are for base and servile persons, to behold naked Women speaking immodestly. Promise me that thou wilt not hear nor say any thing

that is dishonest, and I permit thee to go : But it cannot be, it is impossible, that thou shouldest there hear nothing which is vile. The things that are there acted, are unworthy thy Eyes (my Son.) And in saying this, let us kiss and embrace him, that he may perceive how dearly we love him.

With all these stratagems let us entice him. What then ? As I said already, let a young Maid never approach him, nor do any service about him, but some ancient Maid or Woman that is well stricken in years. Discourse to him concerning the Kingdome, and of such as have been illustrious for their Chastity, as well those
with-

Education of Children.

77

without *the Pale*, as amongst our selves ; and with these let us perpetually fill his ears : Nay, if we have Servants that excel in Chastity and Sobriety, propose them likewise for Examples, seeing it would be a great reproach, that a Servant should be modest, and that a free person, a Gentleman, should be sordid.

There is yet another Expedient, and what is it ? Let him learn to Fast, if not always, yet twice a Week, *wednesdays* and *Frydays* at least : Cause him to frequent the Church. And when the Father walks with him abroad, towards the Evening, at the time that the Shows are done, and the

E 3 *Theaters.*

Theaters dissolved, let him shew him those that are coming away, and laugh at the old Fools, who as yet have not the discretion of Stripplings, and at the young Men who are fired with filthy lusts. Then let him ask the Boy, What he thinks all they have gain'd? Truly nothing at all but shame, infamy, and damnation. This will prove of no small importance to Chastity, that he abstain both from the Spectacles, and from the Discourse.

But besides all this, let him be taught another thing, and that is, That he pray to God with all diligence and compunction. And say not to me, That these things are
not

not employments for a Child, a Child is not capable of this: Yes, a Child, especially, if of a quick understanding, and encouraged, is very capable of it. Amongst the Ancient, we find many such Examples; as *Daniel*, and *Joseph*; and tell not me that *Joseph* was seventeen years old, but consider before that age for what he was so dear to his Father, and that he was more fond of him then of all his Elder Brethren: was not *Jacob* himself the Younger? *Jeremias*, *Daniel* but twelve years old; was not *Solomon* also of the same age when he made that wonderful Prayer? Did not *Samuel*, being but a very Boy, teach his Master? Let us not then be discouraged. If any

Dan. 13.

45.

3 Reg. 3. 4.

1 Reg 3. 1.

one indeed be a *Child in Understanding*, he is not capable of this, nor if he be a *Child in Years*.

Instruct him therefore to pray with much compunction, and to watch likewise, as much as will stand to health, and by all means let there be imprinted on him, being a *Child*, the Character of an *Holy Man*. For he that is not addicted to swearing, nor being provoked to return injuries, to reproach no body, to hate none; but gives his mind to Fasting, and is assiduous in his Prayer, shall from these be sufficiently furnished to Chastity. And in case thou destine him to a secular life, provide a Wife betimes, nor defer it till

till he be inrolled amongst the Souldiers, or that he hath attained to some office in the Commonwealth, before thou consider of it; but settle his thoughts first, and then proceed to secure his glory, which is but a worldly business. Dost thou imagine it of so small a concernment to Marriage, That a Virgin be joyn'd to a Virgin? Truly, it doth not a little concern also the very Wifes Chastity, not to speak of the Young-Mans also: Shall not this render their affection the more pure? and which is above all this, will not God himself be then more propitious, and fill that Marriage with a thousand Benedictions? when they thus meet together as he has

commanded, and will make them cordially to love one another :

Whilest he is detained by this affection, he will laugh at all other Women; if when you commend the Virgin for her beauty and vertue, and all other endowments, you shall then adde, That she will never endure him, if once she but understand him to be an idle person: Here-upon as touch'd in his highest concernments, he will put forth his utmost diligence. For if that Holy Man, being deceived of his Wife, so loved her, as yet to serve seven years more for her, nay fourteene years; how much more should we? Tell him, That all that belong

Gen 29.
28.

long to the Virgin, the Father, the Mother, Servants, all the Neighbours and Friends, are strict observers of his behaviour and actions, and all will relate it to his Virgin. With this obligation bind him, 'twill prove an effectual preservative to the Child. So that in case it should not be so convenient to give him a Wife very young, let him yet be espoused to one at least from the first; this will make him strive to excel in Goodness, this alone is sufficient to banish all Vice.

There is likewise another excellent guard to Chastity, That he perpetually frequent the Bishop of the Church, and from him receive

ceive many encouragements; and of this let his Father glory to all that hear it: Let the Virgins seeing him, look on him with a reverend esteem: Besides, the discourses, and the awe of his Father, the promises which are made, and with these the rewards repositied for him of God, with all those benefits which the Chast shall be made partakers of, will extremely hinder and repress all lubricity in this kind.

To this you may add the the gallant atchievements in War, and in Peace, and to these things studiously direct your discourse, continually declaiming against Vice, and Luxury, and bringing it into contempt. It will much
conduce

conduce to the repute of Chastity and all these particulars, wonderfully restrain the mind of the young Man, and produce in us most chaste cogitations.

There is one more yet remaining, let us therefore now proceed to that which is the chief of all, and which keeps all entire; and what is that? Namely, *Prudence*. Here must be infinite care used, that he be discreet, and that he abandon and banish all folly; and this is a special and grand point of Philosophy; that he comprehend those things which are Divine, and what there is laid up for the future: Of Hell, and the things which concern the Kingdome of Heaven,
since

*Eccl. 1. 16. since the beginning of Wisdom
is the Fear of the Lord.*

Let us therefore establish this point of Prudence in him, That he be also intelligent in humane affairs : what Riches are, what Glory, what Power, to the end he may learn how to contemn them, and set his affections upon things which are of highest concernment. Let us often remember him of the good Instructions which have been given him; and say, Son, Fear God alone, & besides him fear none other. And thus he will emerge a prudent and a gracious person. There is nothing in the world that renders a Man more a Fool, then these Vices; the Fear of God is alone sufficient to make thee
Wise,

Wise, and to have such a Judgement in secular and humane affairs as is necessary. This, this is the very sum and top of all Wisdom, That he be not taken up with impertinent and childish vanities. Teach him therefore that Riches avail nothing, worldly Glory nothing, Power nothing; nothing, Death; nothing, this present Life: Thus he shall indeed become a Wise Man. And if educated in this manner we conduct him to his Nuptials, consider how noble a portion thou bringest to his Bride.

But let us now celebrate the Marriage, not with Pipes, and Harps, and Dancing; with these kind of things to disgrace

disgrace the Bridegroom thus educated, it is highly incongruous: Let us rather invite Christ thither, such a Bridegroom is worthy of him; let us bid his Disciples: These things well become him. And now let him henceforth thus learn to instruct his own children, and so educate them; and they theirs; and thus it will become a Golden Chain indeed.

Let us also promote him to Offices in the Commonwealth, such as he hath abilities to undergo, and such as do not minister to Vice. Or whether it be any charge in the Army, let him learn to gain nothing fordidly: Or whether he patronize the Cause of those which are wronged,

wronged, or what ever else he undertakes. That his Mother learn likewise to instruct and discipline her Daughter after the same manner, and to avert their thoughts from superfluous Attires and Fashions, from the World, and from whatsoever else are the proper marks of lewd Women and Strumpets.

Let him manage all things by this Rule, and wean as well the Youth as the Maid from pleasure and ebriety: For even this also will be of great effect towards Chastity; there being nothing which doth more molest and trouble young Men, then Concupiscence, nothing more young Women, then haughtiness and lux of Apparel.

Thus.

Thus therefore let us order
and compose all these things,
that so we may please Al-
mighty God, wherest we
bring him up such Champi-
ons, and that we and our
Children may attain those
promises, which he hath
made to them that love him:
and all this through the
Grace and Benignity of our
Lord Jesus Christ, to whom
with the Father and the Ho-
ly-Spirit be Glory and Ho-
nour now and ever, and to
Eternal Ages. AMEN.

FINIS.

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NOTES upon some Passages.

KΑὐτὸν κόμῳ ὃ ὄπισθεν ἀφίει εἰς κόρης ὡς
μα, &c. And thou dost nourish him a lock of
hair behind like a Girl, &c. *Geor in Rituali*
ve Eucologio Græcorum, recites an Office in *ἡ*
ἐκκομὴ, or the *detonfion* of a Child: but it was
either *Monachal* nor *Clerical*, but the common
us; and it seems the custom was introduced to a-
vert the Gentile superstition. *Athanasius quest.*
8. diſtor. & interpretat. *Parabolarum Evangel.*
ἰώθασιν οἱ Ἕλληες καὶ ἀποκείρουν τὰ παίδων τὰς
κορυφὰς, καὶ τοὺς μαλλὰς ἔχον καὶ τέλεις μετὰ χρό-
νον ἀνατίθεναι τοῖς δαίμοσι. The Heathen
Greeks) were wont to shave the crowns of their
children, and to have their locks to hang down,
which after a space of time they did consecrate to
Divels) *Idols*. This heathenish superstition,
which the *Latine* and *Greek* humane Authors at-
t, *S. Chrysostom* here intends, and the later
Greeks did transfer into *Christianism*, either by
consecrating them, as *First-fruits* unto the true
God, or as signifying their surrendring themselves
to the service of God: or rather, uncovering
their head, as the *Apostle* enjoynes that sex: and
there was to that end not only *Εὐχὴ εἰς τὸ κεφα-*
λαι παῖδα; but also for the other sex, *Εὐχὴ*
πὲρ τὸ ἀναδύσασθαι κεφαλὴν γυναῖκα. This
primary *Tonsure* was with the *Godfather*. And of
d they consecrated their first shorn locks to *A-*
Asclepius, (going often in person to *Delphos*) to *As-*
clepius,

scu'apius, or their Country Rivers, as Lucian testifies. *Plut.in vit. Thes.* And *Martial, lib 1.ep.32.*
Hos tibi Phæbe vouet totos à vertice crines

Encolpus, domini centurionis amor,
Grata pudens meriti tulerit cum præmia pili,
Quam primum longas Phæbe recide comas,
Dum nullâ teneri sordenti lanugine vultus
Dumq; decent fusæ lactea colla juba,
Utq; tuis longum dominusq; puérq; fruatur;
Muneribus, tunc sum fac cith, serò virum.

But their beastly *Catamits* with their monstrous heads of hair were in great esteem amongst the luxurious *Romans*; whence that of the Poet,

————— *Si nemo tribunus*

Vendit Acerse comes ————— *Juven. lib.3. Sat.8.*
Which when they grew old they used to colour, as appears by that witty Epigram, *In Lentinum.*

Mentiris iuvenem tinctis, Lentine, capillis:

Tum subito corvus, qui modò ignis eras?

Non omnes fallis, scit te Proserpina canum,

Personam capiti detrahet illa tuo. *Mart.1.3.ep.32*
Which I add in reproof of some old men in our days, who to the reproach of gravity, and that reverend blessing, being now descending to the Sepulcher, do yet *mentiri iuvenem*, and would be thought boyes. But of these customs, let the *Readers* consult *Papinius, Festus Pompeius, Junius*, and the most learned *Salmasius*. I pass them over.

Κόρη ἐν τῷ θαλαμῷ τῷ μητρικῷ πατρὸς αἰσχροπρεπὲς πρὸς κόσμον ἐπλοῦσθαι γυναικῆον, &c. *A*
maid when in her mothers Chamber she hath learned
to long after these various tires and ornaments of wo-
men, being gone out of her fathers house, becomes im-
pertinent to her husband, and very troublesome, &c.
This reproof is parallel to that of the Satyrift, but with lesse acerbity, more modesty and gravity.

————— *Ex.*

——— *Expectas ut non sit adultera Larga*
Filia; quæ nunquam maternos dicere mæchos
Tam cito, nec tanto poterit contexere cursu,
Ut non ter decies respiret? Conscia matri
Virgo fuit; ceras nunc hac diſtantiæ puſillas
Implet, & ad mæchum dat eiſdem ferre cinadis.
Si natura jubet; velocius & citius nos
Corrumpunt vitiorum exempla domeſtica magnis
Cum ſubeant animos auctoribus ——— Juv. Sat. 14.

So true is that of the Orator, *Plus homines exemplo quam peccato nocent.* And eſpecially Parents whose lewd examples children are many times too prone to imitate.

Λέγονται οἱ μαργαρίται ὅταν ἐνθῆως ληφθῶσιν ὡς ὕδωρ εἶναι, &c. *Tis reported that when pearls are*
firſt taken up, they are only little drops of water &c.
 And it was only a report, taken up by *S. Chryſoſtom* to metaphorize his diſcourſe: But it is apparently true of Glaſſes, which from a fluid metal receive their figure from the will of the *blower* of them, which is afterwards firm, and not to be new moulded. The *French* have an expreſſion, *Il a prins ſon pli*, A tender twig ſoon yeelds. Hence that of *Perſius*

Adum, et molle lutum eſt, nunc, nunc properandus et acri
Fingendus ſine ſine rotâ ——— Sat. 3.

Children are *vaſa Tabulae*, or rather *cerea*, apt for every inſcription and impreſſion

Πάντα καὶ λέγοντα καὶ ποιῶντα τὴν σφραγίδα ἐπιτίθεσθαι, And upon whatſoever he ſaith or does
to put a Seal. *Crucis conſignatio*, as *Combeſis*; and the acception of this word in the *Mixobarbarous Greek*, is in that ſenſe, as in the *Latine Eccleſiaſtical Writers* *Sigra culum*, and ſignare. But to krue it ſo high as *2 Cor. 1. 22.* *Καὶ σφραγιſάμενος ἡμᾶς, &c.* *And hath ſealed us, &c.* is farther

ther then will be evinced upon any probable grounds of reason. That in this place it may signify no more then what was before expressed, εἰς προσευχὰς ἀργυπνεῖν, I am at an indifference, if not propension to believe; comparing it with a sentence of very neer affinity in Nilus, a great admirer of S. Chrysostom, Πᾶσαν μὲν πρῶτον διὰ προσδοχῆς σφραγίζε τὰ ἅπαντα ὅ μᾶλλον ἐφ' ἢ τὸν λογισμὸν θεωρεῖς ἀμφιβάλλοντα. Thus men should consecrate all their undertakings.

Οὐδὲν γὰρ ὠφελοῖ τιθέναι νόμους, ἐὰν μὴ καὶ ἡ ἐκδίκησις ἐπιβῇ. For 'tis to no purpose to enact Laws, unless punishment be also inflicted, &c. Conformable to that of the Lyrick

*Nullis polluitur casta domus stupris;
Mos, & lex maculosum edomuit nefas;
Laudantur simili prole, Pue, peræ.*

Culpam pœna premittit comes.

Hor. lib. 4. Od. 3.

Such was the Lex Julia de Adulteriis severely inflicted upon the offenders; for

Si non supplicio culpi reciditur?

Quid leges sine moribus

Vana proficiunt? — — — Hor. l. 3, od. 24.

Μισγᾶδες. Such are called *Mestiso's*. The Israelites were to be a pure and separate people. Exod. 12. 38. Καὶ ὁμίχτος πολὺς σὺνανέβη αὐτοῖς, &c. And a mixed multitude went up, &c. Numb. 11. 4. Καὶ ὁ ὁμίχτος ὁ ἐν αὐτοῖς ἐπεθύμουν ἐπιθυμῆαν, &c. And a mixed multitude that was among them lusted a lust. Such a one was the Blasphemer, Levit. 24. 10. He was *Hybrida*, of an Egyptian Father and Israelitish mother. Nehem. 13. 3. καὶ ἐχωρίσθησαν πᾶς ὁμίχτος ἐν Ἰσραὴλ. It was upon hearing the Law that they were separated from Israel all the mixed multitude.

Oi

Οἱ τροφεῖς. *Altores, Nutritii.* Nurling fathers. It seems to be an employment about young Nobility; S. Chrysostom the chief Bishop of Constantinople seems to direct the Education of the children of Noblemen and Gentry of great quality, he mentions a garb of attendants: Their τροφεῖς. This office he sets down as the first Impression ἐν κρηπίδος, & ἔξ ἀρχῆς. I suppose a Nurse and Fosterfather taken into the house.

Παιδάγωγος, a Governor. Ἀκόλουθος; a Page, besides other αἰεταὶ domestick attendants. So that of Jacob, ἔδεν αὐτὸν ἔχων μεθ' ἐαυτοῦ ἰδύλον, & τροφῆα, & παιδάγωγον, ἢ ἄλλον ἰδένα, &c. Having no body with him, not so much as a servant, no Fosterer, no Attendant, nor any person beside &c.

Καὶ προλαμβάνοντα, καὶ ὀπιγινώσκοντα, Out-running in his understanding the words of the Minister, &c. Not occupantem, Legentem, as Combeffis. The Author speaks of a child (if I understand aright) that hath been instructed by Narrations from his father and mother, not yet arrived to those years that he hath learned to read; for it is a question, whether the Greeks, were so very forward in putting their children to read and write as we now are. Besides, ὀπιγινώσκω does not signifie to read, though ἀναγινώσκω do: but agnosco, To own or declare that I knew such a person formerly. Recorder, to call to mind: Here it is either by gesture in the Church, importing that he knew the History before, or afterwards to recount to his Parents when he comes from Church.

Γεγραμμένος) Called also παραγεγραμμένος, γεγραμμένος, πινακίς, called πτυχίον. The ἄλυσις χαλκῇ I suppose bound up the Tabella, and fastened the Style too; for which use was sometimes (as appears

pears before) ἱμάς, *Corrigū*, or *Logum*:
Τὸς ὃ γάμος ποιῶμεν μὴ μετὰ αὐλῶν, μὴ με-
τὰ κιθάρης, μὴ μετὰ ὀρχημάτων, *But let us*
celebrate the marriage, not with Pipes, and Harps,
and dancing, &c. Pertinent to which passage is that
incomparable Homily of this *Father*, *Tom. 5. lib.*
25. p. 331. Edit. Savil. too long to recite, but
most worthy the reading; and such a Wedding
was that of *Cana in Galilee*, at which our *B. Sa-*
vior was present, *Joh. 2.*

To conclude, there is *Ἐκλογὴ περὶ παίδων*
ἀγατροφῆς. *Chrys. Savil. Tom. 7. pag. 823.* but it
does not contain any part of this work; yet points
it to other places of this *Father*, where upon the
same subject are used *Phrases* harmonious [to some
of these.

FINIS.

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